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Contrast Between Stoicism⁹ & Christianity.

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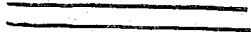
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Introductory.

We cannot estimate aright the history of Christianity if we are ignorant of its antecedents, nor can we appreciate its success if we overlook the difficulties it had to encounter.

Two extreme views about the condition of the ancient world are prevalent. First, some, e.g., B. Bauer, in "Christus u. d. Caesaren" (P. 149), and J. A. Farrer - represent the ancient world as producing Christianity automatically. Christianity is merely a result of evolution and human progress. The founders of the new faith were astute enough to put some good old things together to make a brand new article. The united ideals of the Greek and Roman peoples gave to the world Christianity. - This view when examined closely appears rather distorted although it contains a partial truth. It is impossible to conceive that the Gospel came without antecedents. It surely could not have succeeded if men's hearts were not ready to receive it.

Others hold that Christianity is entirely new and in absolute antithesis to the world in which it appeared. Everything excellent came with the Christian Era, "God having given over the ancient peoples to their own carnal hearts." (Angus: "Environment of Early Christianity.") These scholars see only the vices and immoralities of the worst classes of pre-Christian society. The worst side of Antiquity is deliberately compared with the best side Christianity. Monstrosities like a Nero and Caligula are placed beside a John or a Paul.

On the other hand, Gilbert Murray maintains "Stoicism is the greatest system of organized thought which the mind of man had built up for itself in the Graeco-Roman world before the coming of Christianity with its inspired book and its authoritative revelation." Stoicism may be called either a religion or a philosophy. It was a religion in its exalted passion; it was a philosophy in as much as it made no pretence to magical powers or supernatural knowledge. Dr.

3.

Hatch, in his Hibbert Lecture on "The Influence of Greek Ideas and Usages upon the Christian Church," admits that the "basis of Christian society is not Christian, but Roman and Stoical."

It is my aim in this essay to set forth the striking contrasts afforded by Stoicism and Christianity. A brief survey of the social conditions in the Roman Empire in the 1st and 2nd centuries A.D., will, in itself, not only introduce the subject but, also, serve many interesting contrasts.

The political power of Rome was mainly concentrated in the grasp of an autocrat (with the exception of M. Aurelius) or doled out only to his creatures. This left the masses incapable of the genuine interests of civic life; while each great Roman household, with its hundreds of slaves at the mercy of a single, irresponsible lord, copied in miniature the constitution of the state. Nor was the contrast less marked in the region of morals. The colossal inhumanities on record, the grandeur of

its depravities are too well-worn a theme to need to be set forth here. But if this is true, it is peculiar to see that at no other time did Rome produce nobler examples of masculine virtue or of great-hearted womanhood, and for both she owed a debt of gratitude to Grecian philosophy.

In such a state of affairs the Christian Movement was timely. This movement and its success lay neither in church, nor in sacrament but in men. Carlyle says that Christianity arose "in the mystic deep of man's soul; and was spread by the preaching of the word, by simple, altogether natural and individual efforts; and flew like hallowed fire from heart to heart, till all were purified and illuminated by it." Hardly tolerated at first, they spread rapidly thru the land, because the new religion supplied the spiritual cravings of all the classes. It was only a natural thing for the Christians to borrow from the Stoics. There are a great many similarities between the two systems.

But since Christianity originated in Palestine, it is evident that oriental influences offer contrasts to Greek and Roman thought. It is just these contrasts which I am about to expose here. Of course, I have by no means included all the contrasts, for I could probably find many more than I shall set down; but those I have used, I have gleaned from the sources of Seneca, Epictetus and M. Aurelius on the Stoic side, and from the New Testament and the early Church Fathers on the Christian side.

A. Stoicism national - Christianity universal.

The beliefs and customs of a religion may be so bound up with a ~~small~~ number of racial characteristics and national peculiarities as to impose by its very nature, a limitation in the practical expansion of the religion. Stoicism was peculiarly adapted to Greece and Rome, and for this reason it could not spread except in these countries, unless Greek and Roman emigrants had carried

6.

Stoicism with them. Christianity, on the other hand, is a world religion. Stoicism, in its original form appears as an intellectual system for the highest classes of society, reflecting in its method and purpose alike the Greek and Roman perseverance and philosophy of a stern nature peculiar to those temperaments, and is thus seen to be unfitted for the role of inspiring and directing any progressive society. Christianity alone has shown that on the one hand it meets the needs of the soul of man as no other religion does, and that on the other hand, it can adapt itself in so doing to vary conditions as no other can.

B. Stoicism spontaneous. Christianity historical.

Stoicism grew up with the evolution of the Greek and Roman nation. Christianity, on the other hand, grew up with the predominant action of Jesus Christ. It was the work of a religious genius. Stoicism was more or less a spont-

tanous religion in so far as it was an outgrowth of Socratic ideas, Cynicism and other movements. It was not the religion of a single personality impressing himself as an ideal upon the hearts and minds of men. It was rather inconsistent since there were so many conflicting ideas in an unorganized system, as it were. Christianity; on the other hand, was not like Stoicism the teaching of Zeno, Chrysippus etc. It bore the personality of a Christ in all its ideality. Paul and the other followers were the transmitters of his doctrines, and inconsistencies of the nature of those found in Stoicism were comparatively few.

C. Impassiveness of Stoic Ideal - Christian Ideal
conceived as moral perfection.

There was much that was noble in the Stoic moral standard, but the impassiveness of its ideal was a fatal error which marks at every turn the contrast between the Stoic

and the Christian ethics.

The Stoics had laid stress already on the duty; their hero in the words of Lucan, felt that he was born not for himself but for the world at large, and turned from the carnage of the battlefield to think what the force, there wasted, might have done even by material efforts in the service of humanity. There might be philanthropy, there might be even a spirit of self-sacrifice, such as Seneca puts forward; but enthusiasm there could not be in a system which discouraged all emotional fervor as the sorrow weakness of our lower nature.

In Christianity, on the other hand, God is conceived of as moral perfection. Christ, by the truth and grace of His teaching, example and life, awakens men's confidence and arouses their penitence. Philosophy sufficed for the

9.
Stoic - but the multitude craved sanctity which Christ gave the masses. Renan, in his "Life of Jesus" says on P. 415, "An Apollonius of Tyana with his miraculous legend is therefore more successful than a Socrates with his cool reason." It was by his actual contact with the masses - his sermons, parables, miracles etc., and then his very personality that Christ became the ideal for generations.

D. Stoic pessimism vs. Christian optimism.

The pessimism of M. Aurelius offered a great contrast to the optimism of Christianity. The philosophic emperor does not look for any amelioration in social conditions, or in the character of the mass of mankind. The Christian Fathers accept their social environment, slavery gradation of classes with equal equanimity, (though the Kingdom of Heaven and the approaching end of the world modifies some-

what their attitude toward it. But M.

Aurelius almost ridicules the idea of the good man being able to set his immoral neighbor in the right way. Christianity finds in this the assertion that we must love ourselves; there must be of a social character. M. Aurelius will not admit that self-completion can only be found in and thru others. This view of life which pervades all Christian reasoning—a view of implicit faith in the doctrine of atonement in the statement that the sins of the fathers are visited upon the children, in the duty of evangelizing the world—seems to be the most important corollary that it is possible to draw from the belief that we are all members of one another. M. Aurelius will have none of this. If analyzed far enough, M. Aurelius' repeated assertion of the social nature of man comes

to little more than the statement that his duties do not begin and end in himself.

The Christian writers, on the other hand, feel that the essential good and evil of action, are concerned with their moral effects on other characters, or, at least with their permanent effect on the doers character. This confused attitude on the question of social service is partly a consequence of Stoic pantheism, the conception of the world held by Mr. Aurelius has never ceased to be that of a materialistic one, such as the defective imagination of the earlier Stoics pictured it. The Commonwealth in Mr. Aurelius' ethics is a material commonwealth in which the isolated individual soul fights its battle with either giving or receiving help, except such as comes from the contemplation of the ordered beauty of the whole. That which is social belongs to the lower planes of life. Fellowship of man

with man is scarcely felt in the higher regions of spiritual activity. While with the Christian, whose personal God is the God of spirit and of truth, it is essentially in the spiritual sphere that the communion of saints is realized. M. Aurelius' God is not normally that of a personal God. He has no such conception as the Christians of the Heavenly father, Himself a Spirit, and a friend of children who are likewise spiritual.

The Stoic finds the center of his ethical system within him. To be unswayed by emotion, to be master of one's self, to adopt one's whole being to what a sense of dignity rather than an enthusiasm for humanity would declare to be the noblest, are the cardinal points of his philosophic system. To err is to be unworthy of one's self and of one's high position. The moral consequence to others is neglected as irrelevant and forgotten.

The teacher, on the other hand, is forever urging his hearers on to better things for the sake of the unregenerated world outside. The Christian can never remain absolutely content, as long as any member of the Commonwealth of mankind stands outside the inner kingdom of the children of light and righteousness. It is in this attitude that we find the abiding strength of Christianity that has carried it safely thru many dangers. Meyer^{in his} Essay on M. Aurelius, in the Fortnightly Review, (May 1884) has said "Stoic love is but an injunction of reason and a means to virtue; Christian love is the open secret of the universe, and in itself the end of all."

E. Impersonality of Stoic Ideal vs. Christian personal Ideal.

Christianity is possessed of a greater advantage than Stoicism in that the former is possessed of a vital conquering force from

the comprehension of a person, and not of a series of concepts as the stoics are. M. Aurelius has in his "Meditations": "from my Grandfather: knowledge of what is meant by imperturbability. From my Father: this etc..." There is something almost pathetically effortful in the enumeration. The Christian attitude toward Christ is entirely different. The one elaborates with difficulty his perfect man out of many men; the other turns with absolute simplicity to a concrete ideal. The one attains his type by concentrated effort; the other sees his exemplar always before him, with no uncertain outlines, fixed and unchangeable, without rival or equal. M. Aurelius consciously copies, while the Christian is spiritually absorbed in his ideal. Hope, in the eyes of the Christian, is a duty. Optimism and the fundamental equality of all in the eyes of God is one of the Christian postulates most opposed to the fundamental

beliefs of the Stoics and may be illustrated by a score of quotations. The Christian despises no one. He must expect to find the most glorious examples of the new religion in the regeneration of the very lowest.

In his "Discourses", Epictetus says in ch. 17 on "Providence" - "When you make any charge against Providence, consider and you will learn that the thing has happened according to reason". God to the Stoics is impersonal - against the Christian personal influence of God.

It is thru Christ's revelation of God that His personality became so predominant. In Stoicism, then, the conception of God is a cold, impersonal Law, while the Christian idea is a "Providence" who is not far from any of us."

F. Stoicism contrasted with Christianity as to its appeal.

In that unhealthy world, the two chief forces making for righteousness were Stoicism and the aggressively reforming spirit of the Christian moralists. The former addressed itself to thick-living people as to believe that the natural man is the reasonable moral one. Christianity, on the other hand, appealed more to the great classes that were growing conscious of the alienation of humanity from God, and the need of redemption and atonement. They both leavened the world with higher ideals. Yet the sense of mutual hostility in most cases was stronger than the sense of a common aim, and Christianity spent most of its early energy in combatting the philosophy of the day.

Christianity was a movement among the lower classes of Hellenistic towns. The

Stoics appealed to the intellectual and cultured. Christianity came with a feeling of conscious antagonism. Paul, in the 1st Corinthians, shows that he viewed the wisdom of the rich with contempt. Says Paul in Corinthians I:2, "And brethren, when I came to you, I came not with excellency of speech or of wisdom proclaiming the testimony of God." Again, in Corinthians I, 2:6, "and my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the spirit and of the power that your faith should not stand in the wisdom of men, but in the power of God." Early Christianity also admitted that the world was evil because it was under the rule of demons. Early Christianity was an attack on the world and on evil demons. That Christianity moved in

lower classes is shown by the fact that it is not a literary movement. The letters of Paul are written in a common, spoken language of the time. It is true, however, that later Christianity did assume a literary form, beautiful as well as apologetic. I refer to "Luke" and "Hebrews." It was not until the year 200 A.D. that Christianity became more similar to the Stoic movement in this respect.

(a). From this we may also gather that the Stoic was aristocratic in his individualism. The Christian was not so. He was dependent on God. The Stoic found his conflicting elements to be reason and emotion, just as the early Christian tended to imagine a natural hostility between the soul and body. The Christian Teachers ally themselves with what is

good in emotions in the body itself. The Stoic wishes to annihilate where the Christian is content to subdue and adopt, "erase imagination, check impetuous passion, extinguish appetite, maintain the guiding principle in authority over itself."

(b) The Stoic appeal is to the sense of dignity. In "Romans" 12-16, Paul says, "be of the same mind one toward another. Mind not high things but condescend to men of low estate." This plainly shows that the appeal of Christianity is towards the weaker and lowly, a less selfish one.

(c) It might be added here that the idea of tolerance of Christians and Stoics are in great contrast. The Stoics were tolerant to all kinds of religions. We find the

Christians quite the contrary. The Stoics tolerated all kinds of religions, philosophical, political and popular. Christianity, like Judaism, does not make its God inclusive for all.

G. Stoical denial of Prayer. Christian place in it.

Zeno, the founder of the Sto, spoke with contempt of erecting sacred edifices. "For how can a thing be holy which is erected by builders and laborers?" Later, Seneca considers it absurd to entertain any fear of Gods, those ever beneficent beings. He would have God worshipped by purity of life and not by sacrifices and ceremonies; not in temples of stone, but in the shrines of the heart. He asks, "What do you want with prayers? Make yourself happy." Again Epictetus says, "If you wish to be good, get it from yourself." Here we see that the will is the all important thing with the Stoics. Finally, M. Aurelius adds, "Either the Gods have no power or

They have power. If they have not, why pray?"

The Christians on the other hand believe steadfastly in prayer and thanksgiving to God. They do not lay so much stress on the intellectual side of man but deal more with faith and emotion. This offers, immediately, the contrast to Stoicism. In Philippians 3:4, we find this expression as to prayer, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known to God." In Colossians 4, 2-6 "Continue steadfastly in prayer."

H. Stoic teachings scattered-Christian teachings emanate from Old and New Testaments.

In Book VII, ch. 55, M. Aurelius sets down in systematic form his conception of the whole duty of man. His praises are all for the simple life, contentment with a small

range of duties, not reaching out to what is unnecessary or seeking for new experiences. "Engage in few forms of activity, but also that from a restricted range of activity." "Simplify your life" is a sentiment he repeats again and again. Everything not clearly connected with the central purpose of man's life he accounts alien. Mr. Aurelius emphasizes the importance of the training and the conduct of the mind. He demands that one look closely at every circumstance and experience and assign them to their proper places in the scale of importance; that one read superficially, but so that he gets at the heart of the author's meaning; that one be not led astray by appearance or opinions but that one maintain firmly his own estimate of values. All these are to him distinctly moral duties, duties of a higher order. The Christians, on the other

hand refer often to the importance of knowledge and understanding. But the knowledge and wisdom which the writers have in view are rather a knowledge of the express commands of God as found in the Bible and a wisdom which results inevitably from the will to do the will of God rather than the knowledge and wisdom which are acquired thru the analysis of experience.

The stoic system has not a standard book such as the Bible. Their teachings are contained in the many philosophical writings of writers that have already been discussed here. The following outline gives these writers in their respective periods and helps to elucidate the fact that their teachings are not confined to one book as are the teachings of the Christians to the Bible.

Table.I. Greek Period.

Older Stoa founders.	Zeno	----- (founded School about 308 B.C.)
	Cleanthes	----- (Born 331 B.C. - Died 232 B.C.)
	Chrysippus	----- (282-209 B.C.)
	Zeno of Tarsus	----- (206 B.C.?)
	Diogenes of Seleucia	----- (150 B.C.)
	Antipater of Tarsus	----- (144 B.C.)
	Pan et tus of Rhodes	----- (180-111 B.C.)
	Greatly instrumental in introducing Stoicism in Rome. Also friend of Scipio Africanus ^{Younger}	
	Posidonius of Apamea in Syria	----- 135 B.C.
	Teacher of Cicero when he visited Rhodes.	

II. Roman Period.

{	L. Annaeus Seneca	----- (3-65 B.C.)
	Epictetus	----- (95 A.D. left home)
	M. Aurelius Antoninus	----- (b. 129 A.D.)

1. No fundamental rites in Stoicism: Baptism
an essential in Christianity.

Josephus refers to John the Baptist thus:
 "Now some of the Jews thought that the destruction
 of ~~Josephus' army~~ Herod's army came from
 God and that very justly, as a punishment
 for what he did against John who was
 called John the Baptist. For Herod had had
 him put to death though he was a good man, and
 commanded the Jews to exercise virtue, both
 as to justice towards one another, and piety
 towards God, and so to come to baptism; for
 baptism would be acceptable to God---"

Baptism implied definite identification
 with Jesus, as Messiah or Lord. In Matthew
 28, 19, and in Mark 16, 16, especially the
 former bears evidence of Christ's
 commandment for every Christian to be
 baptised. "Go ye unto all the world and
 make ye disciples of all the nations, bap-

tising them in the name of the Father, the Son, and the Holy Spirit." This passage claims directly to be instituted by Christ. In Mark 16, 16, "He that believes and is baptised, shall be saved." Hence baptism is regarded as a necessary means to salvation, which in itself offers a contrast to Stoicism which has no such doctrine as salvation or a future life. There are also references in Acts 8, 12 in connection with the formula used in baptism. The Pauline Epistles regard baptism as a cleansing from sin and as a means whereby Christians join the life of Christ. The writer of Acts would seem to imply the thought of associating the gift of the Spirit with the laying on of the hands of the Apostles rather than the rite of baptism itself. There are many differences of opinion on the point, but these seem to be the most important ones advanced. This institution of baptism offers an explicit

contrast to Stoicism, since the latter contains no such initiatory rite. Here it may be said that Stoicism is very intellectualized to have ceremonies etc., instituted as part of a religion. I will discuss this at greater length in a later section on emotion and reason.

1. Suicide in Stoicism and Christianity.

Zeller, in his splendid, scholarly work on the Stoics sets forth five classes where suicide is permissible:

1. When a real service can be rendered to others, as a service to one's country.
2. To avoid being compelled to do an unlawful action.
3. Poverty.
4. Chronic illness.
5. Incipient weakness of mind.

The philosophers therefore says Seneca, choose his mode of death

just as he chooses a ship for a journey or a house to live in. Further on he says, "he leaves life as a banquet, when it is time. He lays aside his body when it no longer suits him, as he would lay aside worn out clothes, and withdraws from ^{life} as he would withdraw from a house no longer weather-proof."

The doctrine of free will is also a factor in the practice of suicide, and Seneca alleges on this: "The wise man's independence of externals depends among other things, on his being able to leave life at pleasure." Cato's deed to Seneca is praiseworthy, and an example of the highest triumph of the human will. The facts that Zeno committed suicide on account of a broken finger, Cleanthes starved, these are absolutely the highest expression of moral freedom.

When no higher duties bind one

to life, suicide to the Stoic is a good thing. The one satisfactory reason which Stoics recognized for taking leave of life is when circumstances over which we have no control make continuance in life no longer desirable. M. Aurelius adds, "even here you may live as though you were free from the body."

Seneca elaborates on the reasons for suicide and says that it is a sufficient reason to end life if one merely anticipates a considerable disturbance, and turmoil in our actions and peace of mind. Infirmity of age, incurable disease, weakening of powers of mind, great degree of want, tyranny of a despot from which there is no escape justify us and even under circumstances, oblige us to have recourse to this remedy.

It is interesting to note, however, that Epictetus, one of the famous exponents of the Roman Stoics, did not recommend suicide in any cases, though he admitted

that there were cases in which he would not condemn it, but a man ought to have good reasons for leaving his post. He gives the example of Socrates who said that if God has put us in any place, we ought not to desert it. He nobly exclaims, "friends wait for God: when He shall give the signal and releases you from this service, then go to Him: but for the present, endure to dwell in this place where He has put you. Wait then, do not depart without a reason." We may gather from these ^{writers} ~~reasons~~ that suicide was not only regarded as an expression of the free will, but was also justifiable morally.

The Christians on the other hand, entertained no such idea of life and the Stoic expression of moral freedom. Suicide was regarded as a selfish act and one in which the faith of God was totally absent. Only he who is worthy and "chosen" in this life can be redeemed after death. The doctrine of free will in Christianity is quite a different one from the one in Stoic philosophy. The

Moral free willingsness in a good Christian consists of complete submission to the will of God, and never to the individual's personal reason or will (as in the Stoic Creed.). In Stoicism, reason supercedes emotion while Christianity takes on the religious garb. Then it must not be forgotten that the Apostles were dealing with the ignorant and lowly who could not decide whether life was a misery or an incumbrance on others, whereas the Stoics were intellectuals and Aristocrats for the most part and regarded the world philosophically and not wholly religiously as the Christians did.

The N.T. can furnish, as no other source can, on the Christian attitude toward suicide. The passages I am going to quote speak for themselves and illustrate lucidly, each in its own way, why life was so important and full of inspiration and optimism to the followers of the Christian religion, whereas

the stoic creed, so often materialistic and scientific, offered pessimism and dejection to the philosopher as a result of pure reason and suppression of emotion. In Matthew, 5:21 "ye have that it was said to them of old time Thou shalt not Kill, and whosoever shall kill shall be in danger of the judgement." Paul in his Epistle to the Corinthians 3:16 and 17 edifies life and warns the people that 'their life should be regarded as holy and try to live up to God's expectations. "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." From the following passage there seems to be nothing ^{dearer} to man than God and life. According to Mark, 8:36 + 37; "for what doth it profit a man to gain the whole world, and forfeit his life? For what should a man gain the whole world, and forfeit

his life? For what should a man give in exchange for his life? How different a conception of life did the Stoics hold?

K. Stoic Idea of God vs. Christian revelation.

The revelation of God in Christ possesses characteristics which give to Christian Monotheism a broader appeal to the reason, conscience and affections of men. Of course, this Christianity got from Judaism and hence the B.T. is included in the Christian sacred scriptures. In the Christian religious consciousness. The old conception of the G. T. God, was assumed but was carried to a further stage of its development. Conscious of Himself as Son, He revealed God as Father. The impression which his personality made on the religious community - He founded, and the experience given to it of a fullness and freshness of divine life thru Him as Saviour and Lord led to the Christian conception of the one God as Father, Son and Spirit. Altho popular belief and speech the Christian doctrine of the Trinity has often come perilously near tritheism. Where in Stoicism have we revelation or such an idea of God? In Epictetus' writings nor in the other Stoics' there is absolutely nothing revealed in the Stoic religion as such.

L. Reason and Emotion.

The relation of man to himself, to God, to the world and to his fellow-men is best expressed by the axiomatic postulate "Man must live in consonance with nature." They claimed that "nature", "God", "Reason" direct man to seek the highest good in virtue, not in pleasure. This was the voice of that nature, that rational ideal of giving sovereignty to God in man, of that precept which justifies conduct before the universal reason and thus makes it by implication obligatory to all. Between virtue and moral wrong there are no intermediate steps and gradations. Nor are there any degrees of difference and elevation within the categories of virtue and of vice. Virtue unless it appears in action is of no value.

At first they professed quite fully the Cynic indifference to all goods of the outer world and the self-control of the vir-

tious wise man remained stamped upon their ethics as an ineradicable feature. But they soon dulled the edge of radical naturalism of the Cynics by a penetrating psychology of the impulsive life, thus showing a strong dependence upon Aristotle. They transformed excitations of the feelings into feelings activities of the will. This unconsciousness whose function is to apprehend and form its contents as a unity, is according to its proper, true nature, reason. The Stoic virtue is the absence of emotion, if he does not want to make these states (passions, etc.) contrary to nature and reason. His ideal is to overcome his own impulses. It is not until the Stoic gives his assent that he becomes dependent upon the course of things. If he withholds it,

his personality remains immovable, resting upon itself.

Zeller contends that the emotions are called forth by the imagination. There are four classes of faulty imaginations, pleasure, desire, care and fear. Under these come more subdivisions. True virtue can be obtained only ~~then~~^{when} these are eradicated. The wise man must be emotionless.

The emotions had a recognized form in Christian ethics and have retained this place in secondary forms up till the present day. Despite the ascetic, pessimistic strain intermittently felt in the N.T. ethics the emotions play an important role. Love is regarded as the supreme ethical motive: love as an amalgamation of feeling with a definite and permanent direction of the will. This is the emotion which in Christianity is exalted to the grand creative affection of the soul. Love of God is the standard motive of the religious and moral life. The natural impulses and

and feelings are reckoned as sinful - not however because they are intrinsically corrupt but because they have taken command and assumed corrupt ways. Self-love has supplanted the love of God. Emotion is accordingly not to be eradicated but turned to its proper use. This is achieved when it comes to the support and inspiration of good volition. According to the Fourth Gospel the Christian is filled with an enduring joy, a happiness that cannot be taken away. Perfect love drives out fear. Nevertheless the pre-mixture of love in primitive Christianity does not drive out other emotions. They too are to be made auxiliaries of the spiritual life. St. Paul is a man of singularly fervid emotion - one in whom even anger is made subservient to his great task.

In concluding, it is needless to say, that I have by no means exhausted the lists of contrasts I might have drawn up on the subject. Suffice it to say, that I dwelt on those that appealed to me most, and which seemed to me to be most interesting. When I did commit myself to laudatory remarks on Christianity, I did it by judging from the standpoint of the 1st and 2nd Centuries A.D. and not from the present age, although I did use the present tense, grammatically.

Christianity, to my mind, certainly has not lived up to all its standards as taught by Christ and his Disciples. Yet it may sound ludicrous on any one's part to say that any system of religion in the world, today or

in the past, has not gone through an evolution of some sort at some time. But it would be hypocritical on my part to admit that I believe that Christianity of the early age is as beneficial now as it was then to the mass of humanity.

We hear so much about Democracy in Education, in History, in Economics, and almost in all branches of life, that we might wish enlightenedly for the age of a Democracy in Religion as well. But who knows what such a dream may forecast? It may mean the utter extinction of so sublime a thing as religion. If it means this then I agree with the words of in Browning's lovely poem, Rabbi ben Ezra:

"Perfect I call Thy plan;

"Thanks that I was a man.

Make, remake, complete, - I trust
What Thou shalt do."

